THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life." BOOK OF MORMON, 2 NEPHI 31 : 20.

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ENGLAND'S RELIGIOUS CONTROVERSY*

ELDER JAMES E. TALMAGE

OF THE COUNCIL OF THE TWELVE

IT IS a very joyous privilege to me to meet brethren and sisters and friends, in this great Tabernacle, after an absence of years; and I greet you in the name of the Lord, for this is an hour especially designated as one of worship in this place. I have confident trust that we have come together in the spirit of worship and are therefore receptive to the influences that should prevail in a worshiping assembly, in which we offer thanksgiving and praise unto the Lord our God and seek to learn more of His will and purposes concerning ourselves and the people of the world in general.

It is very gratifying to me to realize that I stand before you as a bearer of good tidings. I bring encouraging word from your valiant sons, perchance your brothers, your husbands, who are now in the field on the eastern hemisphere. Most of them I have met—all, indeed, save those who have left for those distant scenes of service during the last few months, or, indeed, weeks. I have always been proud, righteously so, I think, of the missionary system by which the Church of Jesus Christ of Latter-day Saints is characterized. But my thanksgiving and joy have grown through the years of close contact which it has been my privilege to have had with those missionaries actively engaged in the

*From an address delivered in the Tabernacle, Salt Lake City, Utah, U. S. A., Sunday, February 26th, 1928.

service that may be called the day to day routine. Have no concern over them, except that you sustain them by your faith and your works, and that you reach them through your prayers.

Now to reach others through our prayers, our supplications will have to go through the Great Headquarters. It is possible for men on different hemispheres to reach one another in prayer if each be in tune with the spirit of prayer and each offers his supplications to the living God with full faith.

CHANGES WROUGHT

I am likewise pleased to be able to report to you that a change has been wrought, by the power of the Lord in the minds of men concerning this marvelous work and wonder of which the Lord spake through the mouths of His ancient prophets, which has been largely realized in the day in which we live, and which is passing to complete fulfillment. In Great Britain the proclaiming of the gospel message is now regarded with toleration and with a great measure of respect. The spirit of the Press has been greatly changed, and the lesson we may learn, the fact that I observe in all this, is that what the world calls "Mormonism" is now seen by the more thoughtful part of humanity, the thinkers and the moulders of public opinion, as a system, a thing, if you like, that must be reckoned with.

Until within a very few decades past the end of "Mormonism" was periodically prognosticated. It was pointed out that the Church could not live, for this reason and for that. But then, it was pointed out from this very stand in the spring of 1914 that there never could be a great war among the nations in this world any more, and that proclamation was made by a man of eminence, one of the highly respected leaders of men in the professional field. But the Lord had declared that this work had been established in this age never again to be taken from the earth, never again to be withdrawn. I say never again, because in past dispensations the Church has been driven into obscurity, and seeming failure has befallen the work established by divine power. Doubtless that seeming failure was foreseen, for it was foretold; and with equal certainty has it been predicted that this work, established in this day, the period known in the scriptures as the last days, the last dispensation, the dispensation of fulness, shall never again be overthrown, nor be taken away to be reestablished somewhere else.

The Lord has set up this kingdom of His, which is a kingdom only in the sense of it being His, upon the earth to endure until He shall come in person, and thence onward.

COURTEOUS TREATMENT OF BRITISH EDITORS

I have had wide experience with British editors, and regard them as a very honourable body of men. Some of those whom I met were at the head of publications of somewhat sensational

character; and misrepresentation of our Church and people had been made through contributions to such papers and magazines. But, when the misrepresentation was pointed out and demonstrated, in almost every instance the editor extended a courteous invitation to us to make reply, giving freely of their space, and our replies have not been denunciatory or hostile, for our cause is that of peace. Our missionaries are instructed to carry the message of peace and good-will unto mankind. They are not there to attack or assail other churches or denominations, but to proclaim toleration in matters of religion and absolute freedom in conscience, setting the boundaries of men's right to act as the boundaries that guard our fellows and their privileges.

Perhaps the German countries—and by that expression I mean Germany proper, Austria and Switzerland—are the most fertile for the growth of the gospel seed at the present time, as determined by the number of accessions to the Church through baptism and by the earnestness and fervour of the people who thus associate themselves with this great work. However, in those countries, as also in the British Isles and throughout the lands of the continental countries and beyond, down through Servia, Bulgaria, Turkey, Syria, Palestine and Egypt, there is a very marked spirit of indifference among many respecting things religious. Such people do not want to disturbed; they do not wish to investigate anew.

A GREAT STRUGGLE

All readers of the daily Press and the better class magazines giving general news, as also church magazines in particular, must know that there is no doubt in process in Great Britain a great struggle—I think that word is warranted—within the established church, the Church of England, the greatest of the Protestant bodies, as it stands indeed in history as the first in one sense. You have read of the trouble, for indeed it is a real trouble, as reported in the Press, as being connected with the revision of the Book of Common Prayer, a book that is familiar to some of you who have come out of that church and joined the Church of Jesus Christ. For short the book is generally called the Prayer Book, an official publication containing the ritualistic forms and modes of procedure in public worship within that church. But it is a well-known fact that for four or five or more decades past many departures from that officially published book of directions have been noted, recorded and dealt with in congregations of the Church of England.

The Anglo-Catholic party, really a faction of the Church of England, has been growing more pronounced in its declarations and practices. And so we have two great parties in the Church of England to-day—the Anglo-Catholic faction and the Protestant faction in reality. These are sometimes designated as the "high

church" and "low church" bodies. Somewhat over two decades ago, twenty-two years I think to be exact, work was begun upon the Book of Common Prayer with the purpose of revising the prayers themselves, where found necessary or deemed desirable, and of changing the rubrics by which the ordinances of the church are regulated.

THE GOVERNING TRIBUNAL

That work of revision and preparation has been carried forward steadily. During the last two years the subject has been kept before the British public, for the revised book came up for consideration in the several bodies provided by law as forming part of the governing system of the Church. It had to pass the House of Laity, the House of Clergy and the House of Bishops, and in no such passage was there a unanimous vote; but it was passed, and then came up to what we may call the supreme court or the governing tribunal of the Church of England, namely, the British Parliament.

The book with the proposed revisions was deposited with Parliament, and at once it came to be called "the deposited book." Much interest was aroused as to the action of the two Houses of Parliament on that particular matter. On December 12th, last, the debate on the measure introduced into the House of Lords, providing for the adoption of the book and sending it to the King for the royal assent, was begun, and two days later the matter came to vote. Two hundred and forty-one peers of the realm cast their votes in favour of the measure, and eighty-eight against it, giving a very decided majority in favour of the book. All seemed to be well in the eyes of those who desired its enactment into law. A day later, or December 15th, the day following the vote in the House of Lords, to the surprise of many, and to the consternation of not a few, the House of Commons rejected the book. Two hundred and five votes were cast in favour and two hundred and forty-seven against it, giving a majority of forty-two. Alarm, confusion and other troubles arose in church circles as a result of that action.

WHAT ARE THE DIFFERENCES?

Naturally the question arises in one's mind: What are the differences between the old book and the new that would give rise to such heated feeling? It was officially declared that the old Prayer Book, the Book of Common Prayer, did not meet all the needs of the present day; that some additional prayers should be introduced; that some changes should be made in the prayers that had been said and read for many generations; and more particularly was it pointed out that the ordinance of "Holy Communion" should be modified. So, in the new book provision was made for the reservation of the Sacrament; that is, the

keeping of the consecrated elements, bread and wine, in reserve from one sacramental service until the next. Those who were in favour of the old book fought that provision very vigorously, for in that change was a step towards Roman Catholicism.

The Anglo-Catholic party in the Church of England was leading the church back to Rome, according to the declarations of many of the English clergy, and we had the spectacle of bishop arrayed against bishop, of vicars in different dioceses refusing to obey the orders or instructions of their bishops, and Holy Communion, regarded as the most sacred ordinance of the church, was being administered in different ways.

THROUGH CIVIL COURTS

The only way by which a bishop could discipline a vicar or any subordinate officer in the church for insubordination or direct disobedience was and is through action in the courts of law. And so, a bishop would have his vicar summoned before the magistrate for refusing to obey orders, and the question of church discipline had to be handled by the courts of the land.

As I read the accounts from time to time, I ofttimes asked myself, and smilingly tried to picture what would be the condition here, if one of our bishops should have occasion to admonish one of his ward teachers, or any other officer in the ward, and did not receive the prompt response he expected—I say I pictured the spectacle of seeing that bishop go off to the nearest justice of the peace and file a complaint against that ward teacher and have him brought to trial for not having done his duty in the ward. I tried to think what it would mean if the state legislature should sit in solemn session to determine just what words we shall use when we pray to the Lord, or if the Congress of the United States should undertake to prescribe those prayers.

LAXITY OF DISCIPLINE

One of the reasons set forth for the needed reform or change in the Prayer Book was that, as stated, regarding the Sacrament; another was the laxity of discipline amongst the clergy of the Church of England. Bishops could issue their instructions, but ofttimes there was little or no obedience thereto. By way of illustration I cite you an instance that was brought into the discussion on December 13th, the second day of the debate in the House of Lords. According to the official report, Viscount Halifax pointed out that fifty years earlier "the Public Worship Regulation Act was passed for precisely the same reason as the present measure—a desire to increase facilities for enforcement of order and decency. When the bill became law one priest in the suburbs of London refused to obey it, and he was promptly sent to Holloway Gaol, and five hundred other clergy in different parts of the country followed his example, one being imprisoned in Lancaster Castle. It was for

precisely the same things that they were put in prison that this 'deposited book' was attempting to legalize."

The cry has been raised that the revised Prayer Book is simply a legalization of the improper procedure that has been followed by the bishops and clergy in the Church of England for many years.

Touching the subject of the Holy Communion, we recognize in the proposed changes the Catholic doctrine of transubstantiation, one of the outstanding questions discussed and acted upon at the time of the reformation four hundred years ago; and the Anglo-Catholic party is said to be leading back to the adoption of that doctrine which, as you know, briefly stated, is that the bread and wine when consecrated for the communion are no longer bread and wine, but by the prayer of consecration become actual flesh and actual blood of the Lord Jesus Christ.

PRAYERS FOR THE DEAD

Another feature provided for in the new Prayer Book is the offering of prayers for the dead, not provided for in the old book; and the Archbishop of Canterbury, the Primate of England, referring to prayers for the dead which are furnished by the new Prayer Book, said, and I give you the words of the actual report:

> If he were asked why the change had been made he would reply simply: "the War." Anyone who had anything to do with the War and what it brought, the way in which homes had been shattered, the craving there was everywhere for more prayers and for the introduction of prayers for the dead, in that specific form, would know that was a sufficient answer.

After the rejection of the book by the House of Commons it was sent back to the House of Bishops, and is undergoing another revision, following which it will be presented again to Parliament.

I have taken time to state a few of the outstanding steps in this long process of bringing the question to Parliament, to demonstrate the governing power of the established church. I have found many people in past years inclined to take offense at any remark to the effect that the great Church of England, the largest Protestant body in existence I repeat—that is, that church with all its immediate connections—was created by Parliament. That was an objectionable remark as it was understood by those to whom it was applied. But during the last few months the British newspapers have contained statement after statement by clergymen of high degree to that precise effect. For there were some who challenged the right of Parliament to say what should be done in the church, and the answer has been frank and full: This church belongs to Parliament; it was made by Parliament; Parliament can do what it likes with it.

(TO BE CONTINUED)

SHEFFIELD DISTRICT M. I. A. DAY

Enthusiastic spectators and participants from the entire District foregathered at the Latter-day Saints' Chapel in Sheffield on Easter Monday, April 9th, to witness and to engage in friendly, but none the less earnest inter-branch competition of the Sheffield District Mutual Improvement Associations.

The day was a notable one, an enjoyable one, and was characterized by vigorous competition, good sportsmanship, high-class entertainment and a gratifying display of more than ordinary talent, in many instances.

The program provided for a morning, afternoon and evening session, each of approximately two hour's duration. The competition was among individuals, teams, quartets, choruses and casts representing their respective branches and competing in the following lines of activity: Debates; musical contests, vocal and instrumental; essays; original poems; oratory and dramatics.

"Resolved that doctors do more for humanity than do lawyers" was the question for debate. "M. I. A. Slogans" was the subject of written essays. The permanent M. I. A. Slogan—the Glory of God is Intelligence—was the theme of original poems. "What a fuller knowledge of the Book of Mormon means to me" was the key-note of the oratorical contest.

The winner of each event was not individually announced. Five Traveling Elders not connected with work in the organized branches served as judges and announced the winning Association at the close of the day, their decision being made upon a point basis. Sheffield Branch won the meet, and was awarded an M. I. A. Banner, which was given partly for successfully engaging in the competition of the day and partly for leading in an efficiency contest that has been carried on among the Sheffield branches since the beginning of the present M. I. A. season last fall.

In attendance were President John A. Widtsoe, Sister Leah D. Widtsoe, District President Cecil B. Kenner, under whose direction the meet was conducted, members of the headquarters staff and Traveling Elders, as mentioned in the report of the Sheffield District Conference, and scores of vitally concerned onlookers. Renewed interest, positive development of talent and added zest in Church activity were apparent as a result of the Sheffield District M. I. A. Day.

Money hath but money's value;
Virtue is not bought or sold;
And a nation's wealth is reckoned
By her people, not her gold.

—Anon.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, APRIL 19, 1928

EDITORIAL

EQUAL FRANCHISE AND A 19th CENTURY PROPHET

VIOLENCE AND BITTER OPPOSITION were made conspicuous by their absence during the recent discussion and passing, by a majority of 387 to 10 at the second reading in the House of Commons, of the Representation of the People Bill, which gives to women of twenty-one years and over equal franchise, nation-wide, with men, and an actual voting majority of approximately two million. To quote the Parliamentary Correspondent of the *Liverpool Post and Mercury*:

The scene in the House of Commons and the debate on the Representation of the People Bill were unlike the conditions that marked most of the previous extensions of the franchise. Except in the case of the bill of 1918, when the circumstances were peculiar, there were occasions of passion and excitement. To-day, when the Home Secretary moved the second reading of a measure which will add fully five million to the electorate, the House was not nearly crowded. Nor was there any contention on principle between parties. Although objection was taken on the other side to the double voting provisions, general support was given to the second reading by the Labour and Liberal parties, and opposition came only from a small section of Conservatives, whose antagonism could not be compared with that of the powerful malcontents when Lord Derby and Disraeli took the "leap in the dark."

The passing of this bill and attendant circumstances reflect the enlightened spirit of the age, reveal a decided change of attitude in less than a century toward the relative status of men and women and come in sharp contrast to the violent scenes that would have been enacted a hundred years ago as a result of like proposals.

Significant excerpts from reported speeches of champions of the measure, as delivered in the House of Commons on March 29th, follow:

Sir William Joynson-Hicks, Home Secretary:

The progress of women in all stages of society, in all businesses and professions, had been startling in its rapidity, and it could not be said that they were to be excluded from one and only right in this country—the exercise of the vote. . . . and would anyone say that women who were entitled to earn their own living side by side with men were not

competent like men to vote? . . . He believed the bill proposed what was right to be done, and he asked the House to pass it by an overwhelming majority.

Lady Astor:

Describing the gradual emancipation of women she referred to the daughters of Zelophehad, who asked Moses that their father's inheritance should be given to them. Moses consulted the Lord, and the Lord was on the side of the ladies. They got the inheritance with the condition that they should not marry out of their tribe. . . . She believed there had been through women's influence a favourable change in the House of Commons since the day when she, as the first woman member, came into it like a voice crying in the wilderness.

Mr. Baldwin, Prime Minister:

To-night marks the final stage in that union of men and women working together for the regeneration of the country and the regeneration of the world. It may be that by their common work together, each doing that for which they are better fitted, they may provide such an environment that each immortal soul, as it is born on this earth, may have a fairer chance and a fuller hope than has ever been vouchsafed to the generations of the past.

All this, however, has a familiar sound to Latter-day Saints. Eighty years ago Disraeli said that the moment they admitted that the franchise was a right, there was no ground in logic for denying it to women. Ninety-eight years ago Joseph Smith, the modern prophet, established again the Church of Jesus Christ under the inspiration and authority of Almighty God, and at the same time advanced as an eternal principle that women are co-partners of men. Since that auspicious beginning women of the "Mormon" Church have held the religious franchise, and they were among the first in modern times to gain political franchise.

The following facts have appeared in the *Millennial Star* before, but to emphasize a point they are here reprinted:

The first woman to cast a vote with full suffrage in any public election in the United States was a Utah woman, Miss Seraph Young, a niece of President Brigham Young. Miss Young happened to be the first woman at the polls in Salt Lake City municipal election of February 21st, 1870. The women of Salt Lake all were permitted to vote in that election. The Women of Utah, as a whole, cast their ballots in the general territorial election in September 1870.

The first woman state senator in the United States was Dr. Martha Hughes Cannon of Utah, who was elected to the state legislature in 1896 and served two terms. In that same session of the legislature Mrs. LeBarthe was a member of the lower house.

The first woman mayor in the United States was Mrs. Mary Woolley Chamberlain, of Kanab, Utah. She, with a council of four women, was elected to administer the municipal affairs of Kanab from 1910 to 1913.

The first woman to attend officially a national political convention was

Mrs. Elizabeth Cohen of Utah, who was a delegate to the Democratic National Convention in Kansas City in 1900.

There have been women in the state legislature of Utah every session since statehood.

The self-evident conclusion to be reached by the foregoing is this: Joseph Smith, a latter-day prophet of the Lord, led the way in this, as in nnnumbered other movements, at a time when to propose such steps was cause for bitter opposition and violence; the world has conformed in large measnre, and will continue to conform, to eternal principles restored anew through a prophet of the Lord nearly a century ago.

Richard L. Evans

IT WORKS!

One big lesson to be learned from the successful M. I. A. Day of the Sheffield District—a brief report of which appears elsewhere in this number of the *Millennial Star*—is this: It works! No one who witnessed the praiseworthy performance in the chapel at Sheffield on Easter Monday could harbour any doubt in his mind as to the truthfulness of this telling exclamation.

It does work. To view such a variety of contests, to see such evidences of painstaking and intelligent preparation, to hear such song and speech—to witness a performance, which in general was worthy of a membership many tiines larger than that of the Sheffield District, is to be convinced that contest days, inter-branch competitions and auxiliary meets can become regular, beneficial and enjoyable occasions in every District of the British Mission.

The Sheffield District is to be congratulated for pioneering the way, and it is to be hoped that each District will begin to plan now for similar days to be devoted to such wholesome, talent-improving, interest-stimulating recreation. It works!—R. L. E.

SHEFFIELD CONFERENCE

Easter sunshine and enthusiastic crowds of members and friends contributed to the success of the Sheffield Spring Conference, held in the Latter-day Saints' Chapel at Ellesmere and Lyons Road on April 8th. In attendance from Mission headquarters were President John A. Widtsoe, Sister Leah D. Widtsoe, Eudora Widtsoe and Elders Ralph V. Chisholm, Richard L. Evans and Weston W. Taylor. Present also were President Cecil B. Kenner and the following Traveling Elders of the Sheffield District: Merlan G. Wood, LeRoy S. Taylor, R. LeRoy Blanives, Joseph S. Savage, William F. McKelvey, Ralph A. Garner, Richard

K. Knight, Justin B. Lillywhite and Arthur B. Livingston. President Heber J. Matkin and Elder Thomas E. Paskins of the Birmingham District, Elder Nephi Cutler of the Leeds District and Elder William Fred Forsey of the Liverpool District attended as visitors.

A comprehensive program given by members of the Sunday School elucidated the importance of possessing a knowledge and testimony of the "Divinity of Jesus Christ."

As customary, at the afternoon session the District President gave a report of the work accomplished during the past six months. It revealed a noteworthy increase in nearly every phase of activity. The missionaries have devoted 2,385 hours to tracting, have distributed 81 copies of the Book of Mormon, 3,068 pamphlets and 61,710 tracts. Eight candidates have complied with the ordinances requisite to membership in the Church.

Missionaries, local officers and members of the headquarters staff bore witness with precision and conviction to their testimonies of the Gospel, as gained through varied experiences.

Sister Leah D. Widtsoe delivered impressive discourses relating to the joy, comfort and understanding attained through her membership in the Church. Complex problems of life can only be solved by the unity, love and true fellowship incorporated in the Gospel of Jesus Christ, she averred.

President John A. Widtsoe related details of the General Conference of the Church as it would be convened in Salt Lake City on the date of the Sheffield gathering. Between fifteen and twenty thousand enthusiastic members from diversified vocations would assemble there and praise God for His kindnesses and witnesses of the truth, he said. The "Mormon" Church, the Church of Jesus Christ, is a universal Church for the salvation of all who are obedient to God. He fervently attested the divinity of the latter-day work as evidenced in its establishment and subsequent vitality and growth of nearly one hundred years.

Musical numbers of high order contributed to the interest of the program. Favourable reports appeared in the *Sheffield Independent* and the *Sheffield Telegraph and Star.*

R. LeRoy Blamires, District Clerk

BOOK OF MORMON STUDIES*

The Liahona: "Shortly after the marriage of his sons to the daughters of Ishmael, Lehi was directed by the Lord to continue his journey the next day towards the land of promise. The little colony had been organizing and resting for some time at

*Lesson 9 of the Relief Society Course of Study—for use on the first lesson night in May.

the place they had first selected on the shores of the Red Sea, near a little stream which Lehi called the River Laman, in honour of his eldest son. The next morning when Lehi arose and went to his tent door he found near by a round ball of curious workmanship. It was made of fine brass, and within it were two spindles or needles, one of which pointed the way the company should travel.

"The country through which they were about to pass was new to them and they had no guide who knew the way. They were acquainted with the region between Jerusalem and the Red Sea, and consequently did not need any person or thing to point out that road. From this time it would be different; all was strange to them; without divine help they might die for want of water and food, or fall into the hands of the inhabitants of the land, or entirely lose their way in the desert. So the Lord provided this ball, which they called 'Liahona.' It had the strange peculiarity of working according to their faith, and, when necessary, writing would appear on it, giving instructions to them what to do in cases of emergency. In fact, it took the place and performed the work of the fiery, cloudy pillar that went before the Israelites when Jehovah led them out of Egypt in the days of Moses. . . .

"They continued to follow the directions of the ball, which led them through the more fertile parts of the wilderness. By and by they changed their direction and traveled almost directly eastward, across the Arabian Peninsula, until they reached the waters of the great ocean."*

"When the people of Lehi reached the seashore, they rejoiced greatly that their tedious wanderings were over; for they had not traveled in a straight line from coast to coast, but had wandered around and about as the Liahona directed them, which worked according to their faith and faithfulness. Eight years had been spent in taking a journey that, had they been faithful as they should have been, would only have occupied a few weeks or months.

"They pitched their tents by the seashore and after many days the voice of the Lord came unto Nephi, saying: 'Arise and get thee into the mountain.' As ever, Nephi obeyed the heavenly word. He went up into the mountain and there cried unto the Lord. Then the Lord commanded him to build a ship after a manner and pattern that He would show him, so that the colony might be carried across the great waters that lay before them.

"Here a difficulty presented itself to the mind of Nephi. He had no tools and it was not possible to build a ship without them. So he laid the matter before the Lord, who, in answer to his

*Deseret Sunday School Union Leaflets, October, 1889. I Nephi, Chapter 16: 8-10.

prayers, told him where he could find ore with which he might make the tools he needed.*

Building of the Ship: "When his brothers saw that Nephi was about to build a ship, they began to ridicule him. They would give him no help, for they did not believe he was instructed of the Lord. Nephi became very sorrowful because of the hardness of their hearts. When they saw this they were glad, and tauntingly told him they knew that he was lacking in judgment and could not accomplish so great a work.

"They reproached him with being like their father, in being led away by the foolish imaginations of his heart. They recited their imaginary grievances against Lehi for leading them out of Jerusalem and bringing upon them the sufferings which they and their wives had endured since leaving that city. Warming up with their complaints, they said it would have been better for their wives to have died before they left Jerusalem than to have had such afflictions as they had borne. While they were suffering all these hardships in the desert they might, they said, have been happily enjoying themselves at home. As for the people of Jerusalem, notwithstanding their father's condemnation of them, they declared that they knew them to be righteous people; for they kept the statutes and judgments of the Lord and His commandments according to the law of Moses. But their father had led them away, because they had hearkened to him, and now Nephi, their brother, was just like him."†

The Ship is Finished: The elder brothers of Nephi were rebellious against his wisdom and jealous of his power. Again and again the Lord assisted Nephi in divers ways to convince them of their folly in unbelief. "Then the brothers of Nephi worshiped the Lord, and showed their repentance by helping Nephi to build the ship; while he, from time to time, received the word of the Lord as to how he should work its timbers; for he did not work after the manner of the ship-builders of that time, nor after any manner that men were accustomed to. But he built the ship just as the Lord had shown it to him; and we cannot doubt that it was admirably suited for its purpose. Nephi also often went up into the mount and prayed to the Lord, and God showed him many great things.

"When the vessel was finished, Nephi's brothers saw that it was good, and its workmanship exceedingly fine, therefore they again humbled themselves before Heaven. Then the voice of the Lord came to Lehi and commanded the company to go on board, which word they willingly obeyed, and at once put forth to sea."‡

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*Deseret Sunday School Union Leaflets, January, 1896.

†*Ibid.*

‡*Ibid.*

QUESTIONS

1. Relate the main parts of Nephi's vision. What does he have to say concerning the two churches?
2. What interpretation does Nephi give to his father Lehi's teachings?—1 Nephi, chapter 14.
3. What is the meaning of the word *Irreantum* and how is it used in the text?
4. Relate the incident of Nephi breaking his bow and the results.
5. Who was Ishmael? Tell of his connection with Lehi. Tell of his death and its effect upon the little colony.
6. By what power and in what way did Nephi stay the rebellion of his elder brothers? What was its effect on them?
7. What can you say of Nephi as a ship-builder?

CHURCH-WIDE NEWS

The appointment of Elder Fred M. Tadje as President of the Swiss-German Mission, to succeed President Hugh J. Cannon, who has presided over the Mission for the past two and one-half years and who has recently been appointed Editor of the *Improvement Era*, was announced by the First Presidency on March 23rd.

This will be Elder Tadje's third mission. He first served in the Netherlands from 1906 to 1909. In the spring of 1923 he was appointed President of the Swiss-German Mission, which then included what is now the German-Austrian Mission. Under Elder Tadje's presidency the division that now obtains in the German Missions was made.

President Tadje returned home from presiding over the German-Austrian territory only fifteen months ago. He, with his wife and family, were making arrangements to leave Salt Lake City for their field of labour shortly after the General Conference of the Church.

FROM THE MISSION FIELD

Releases and Departures: The following missionaries have been honourably released and sailed for their homes in America from Southampton on April 12th aboard the *George Washington*: Elder David W. Sutton, who has laboured in the Leeds, Nottingham and Norwich Districts; Elder Elmer O. Zollinger, who has laboured in the Swiss-German Mission, in the London District of the British Mission and as President of the Leeds District, British Mission.

Doings in the Districts: *Leeds*—A meeting of the missionaries in the Leeds District convened in Bradford on April 7th. Plans for summer work were formulated. A concert was presented in a

creditable manner by the Mutual Improvement Association of the Batley Branch on April 7th. A farewell party was given on April 6th for Elder Elmer O. Zollinger, who has served as President of the Leeds District since July, 1927. Many gathered to wish the departing President a safe and pleasant homeward journey.

Liverpool—The Traveling Elders of the Liverpool District convened in report meeting at Blackburn on April 7th. Plans for an extensive summer campaign of the rural sections were taken under consideration. Elder William Fred Forsey was released from the duties of District Clerk and Elder Iver L. Larsen was appointed and sustained in that office by President Andelin and the missionaries assembled. A social gathering took place in the Blackburn Branch on the evening of April 7th.

Nottingham—At a baptismal service held in Eastwood, Nottinghamshire, on April 1st, two persons were baptized and confirmed by Elders Brandt D. Jorgensen, Fred H. Cox and Rulon W. Stevenson. The Traveling Elders convened in monthly meeting on March 31st at Nottingham. A written review of the "Free Agency and Accountability of Man" profitably occupied the first part of the meeting. An outing to Newstead Abbey, the former home of Lord Byron, was an enjoyable feature of the Easter holidays in the Nottingham District. Numerous resident members, investigators and friends availed themselves of the opportunity of seeing the old Byron estate and the gardens, monuments and other scenic attractions that grace that historical place.

Sheffield—The Traveling Elders of the Sheffield District convened in missionary meeting on Tuesday, April 10th. Mission President John A. Widtsoe presided over the gathering. Besides the missionaries of the District, members of the headquarters staff who attended the District Conference were also present.

Scottish—At a baptismal service held in the Gorbals Public Baths, Glasgow, on April 7th, eight persons were baptized by Elders Carl W. Buchanan, Golden W. Stewart and Robert K. Whyte, and confirmed by District President William Cooke, Traveling Elders Buchanan, Stewart and Whyte and resident Elders John Hunter, William Foote and Andrew B. McGowan on April 8th.

Branch Conferences: Of the Accrington Branch, Liverpool District, on April 8th. "What Jesus Taught" was the conference theme. District President L'Etrenne Andelin and Elders Iver L. Larsen, Zenas W. Bennett, A. Faron Spackman, William J. Matheson and Howard J. Williams were in attendance. An excellent summary appeared in the *Accrington Observer*.

Of the Batley Branch, Leeds District, on April 8th. The "Restoration of the Gospel" was the effectively developed theme of the first session. Elders Merrill Sandberg, James O. Hawkins and Melvin E. Dunkley were the speakers at the conference.

Of the Cheltenham Branch, Bristol District, on April 8th. The "Book of Mormon" was the topic of discussion by younger members of the Sunday School. President Alma C. Tranter and Elders Frank S. Cragun, Franklin J. Newman and Reese R. Parker were present.

Of the Leicester Branch, Nottingham District, on April 8th. Original essays on gospel topics were read by Sunday School children in the morning session. President Waldo L. Osmond, Traveling Elders Lyman T. Nielsen, Fred H. Cox and Dalton E. Spencer and resident Elders George E. Gent and Frank Wheatley spoke during the day.

Of the Nottingham Branch, Nottingham District, on April 1st. "The First Vision" was treated in the Sunday School program. The speakers during the day were President Waldo L. Osmond, Elder David W. Sutton and Brothers William Adams and A. H. Higgins.

Of the Nuneaton Branch, Birmingham District, on April 8th. "The Resurrection" was the central thought of the Easter program developed by members of the Branch Sunday School in the morning session. Elders Kenneth H. Smith, Arthur T. Coleman and Herbert W. Carter were in attendance.

Of the Skelton Branch, Newcastle District, on April 8th. "The Resurrection of Jesus Christ" was considered in both sessions of the conference. President Charles E. Alsop and Elders A. Wesley Davis, Charles C. Hill and Seth T. Shaw delivered discourses.

DEATHS

CALDER—James Hall Dewar Calder, Jr., infant son of Brother and Sister James Hall Dewar Calder of the Edinburgh Branch, Scottish District, died on April 2nd at the age of nine months. Funeral services were held on April 4th under the direction of Elder J. Ross Smith, who spoke, with Elder Lawrence S. Crosbie, and also dedicated the grave.

HANSEN—Muriel Hansen, infant daughter of Brother and Sister Fred Hansen of the Bradford Branch, Leeds District, died March 30th at the age of seven months. Funeral services were held at the family residence on April 3rd, under the direction of Elder James O. Hawkins, who also dedicated the grave.

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